INFAMIES OF THE SOUL & THEIR TREATMENTS

A Translation of
Abū ʿAbd al-Raḥmān al-Sulamī's

ʿUyūb al-nafs wa adwiyatuhā

Translation & notes by
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Preface

In the Name of Allah, Most Merciful and Compassionate

Infamies of the Soul and Their Treatments (*‘Uyub al-nafs wa adwiyatuha*) is one of the earliest manuals on the purification of the soul. It remains widely read within the Muslim world until today. Its author is Imam Abu ‘Abd al-Rahman Muhammad ibn al-Husayn ibn Muhammad al-Sulami (325–412 AH/937–1021 CE). Imam Abu ‘Abd al-Rahman al-Sulami has authored over one hundred works. He is most famous for his works related to spiritual development and its masters, though he was also an accomplished scholar of the Shafi‘i school of law, a hadith narrator, and a historian.

This book, Infamies of the Soul, contains sixty-nine infamies (wicked traits or actions) along with their treatments. The text includes many reports attributed to the Prophet (may Allah bless him and give him peace), his Companions (may Allah be pleased with them), the Successors, and others from the Pious Forbears (may Allah grant them all His mercy). Many of these reports are mentioned along with their chain of transmission. The chains and attributions are not always authentic, though the contents of the report tend to be accepted.

There are numerous editions of the book published in Arabic. I first learned about the book when I received a copy from Sheikh Amin al-Faruqi (may Allah protect him) who had prepared and annotated an edition that was published in Damascus by Dar Maktabat al-Beiruti repeatedly in the mid-1990s. It was also published in Cairo in 1401/1981 by Dar al-Shuruq. It was published along with Ahmad al-Zarruq’s versification in Beirut in 2010 by Dar al-Kutub al-‘Ilmiyyah.

Etan Kohlberg published a critical edition in Jerusalem in 1976. Unfortunately, there is a great deal of variation between the editions which can confuse, distort, and change the meaning of the text.

I relied on Sheikh Amin's edition for my first draft translation, which I then corrected against Kohlberg's and other editions. Aside from striving for an accurate translation of the text, I have also tried to track down the earliest sources for every quotation in the book, and I advise readers to consult the notes when quoting the book.

Where I have succeeded, it is only through the grace of Allah; where I have faltered it is from my own shortcomings. May Allah forgive the author, everyone mentioned in the book, its owners, readers, listeners, and all Muslims – living and dead.

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Kuala Lumpur
November 8, 2018

Author's Introduction

All praise belongs to Allah, first and last. May the blessings of Allah – outwardly and inwardly – always be upon Muhammad and his folk, and many salutations.

All praise belongs to Allah who taught His elect [devotees] the infamies [bad qualities or wicked deeds] of their souls. He honored them with becoming acquainted with the treacheries of the soul, and He bestowed upon them awareness and attentiveness of the states that pass over it. He granted them success in remedying the soul's infamies and concealed evils, using remedies hidden [to all] except the attentive, resulting from their knowledge of the soul's sicknesses and busying themselves with remedies. And by this He thus made what is difficult easy for them, by His grace and success.

To proceed:

Some of the scholars (may Allah honor them with [acts of] obedience to Him) asked me to gather details about the infamies of the soul that can then be used to infer what [lies] behind it. I answered their request and gathered these details for him (And I ask Allah Most High that He not deprive us of their blessings!) after beseeching Allah for guidance and success. He is my sufficiency and what a wonderful helper! May the peace of Allah be upon Muḥammad, his folk and companions, and [His] many blessings.

So I say:

Know that the soul is of three types: the one that incites evil [*ammarah*], the reproachful soul [*lawwamah*], and the one that is serene [*mutma'innah*].

The serene soul is certain that Allah is its Lord, has found serenity in what Allah has promised, deemed true what Allah

Most High has said, and is patient with His command. It is the faithful soul that Allah Most High has made luminous, has put its book [of deeds] into its right hand, and has purified. It is the soul that is content with the decree of Allah and its destiny: good and evil, beneficial and harmful. It is the soul to which Allah Most High says, "Return to your Lord pleased…" – with Allah – "…and pleasing" (Q89:28) – to others due to its righteous deeds and attesting the promise of Allah Most High.

The second [type of soul] is the reproachful soul. It reproaches good and evil, and is impatient [whether] things are easy or difficult. It regrets what it has missed and reproaches for [missing] it, saying, "If only I had done such-and-such," or "If only I had not done such-and-such." It is the immoral and rejected soul. Whenever this soul is dutiful or immoral it reproaches: if it does a good deed it says, "Why didn't I do more?," and if it does an evil deed it says, "If only I had not done that!" It reproaches itself in the Afterlife for squandering this life. It is the soul by which Allah Most High swore when He said, "And I shall swear by the reproaching soul" (Q75:2).

[The third is] the soul that incites evil, the one concerning which Allah Most High – when conveying [the story of] Yusūf (peace be upon him) – said, "The soul does indeed incite to evil" (Q12:53), [and elsewhere] "and curbed their souls' passions" (Q79:40), "Do you see he who has taken his passion for his god?" (Q45:23), and other verses which indicate the evils of the soul and its little desire for good.

'Ali ibn 'Amr informed us, saying: 'Abd al-Jabbar ibn Sirin informed us, saying: Ahmad ibn Hasan ibn Aban informed us, saying: Abu 'Asim informed us, saying: Shu'bah and Sufyan informed [us] from Salmah ibn Kuhayl: from Abu Salamah from Abu Hurayra (may Allah be pleased with him): the Prophet (may Allah bless him and give him

peace) said: “Tribulation, caprice, and lust are kneaded in the clay [constitution] of the sons of Adam.”[1]

Allah Most High says, “And strive for Allah with the striving due to Him” (Q22:78) – meaning striving against the soul and preventing it from following caprice.

1 Expecting Salvation Despite Violations

Among the infamies of the soul is its imagining that it is standing at the door of salvation, knocking with various litanies and good deeds while the door is open yet it has shut the door of returning [to the truth] on itself through numerous violations.

Al-Husayn ibn Yahya informed me, saying: I heard Ja‘far ibn Muhammad say: I heard Masruq say:

> Rabi‘a al-‘Adawiya passed by the assembly of Salih al-Murri while Salih was saying, “Whoever persists in knocking on the door is on the verge of the door opening for him.” Rabi‘a said, “The door, O underminer, is open but you flee from it! How can you reach a goal when you mistook its path from the first step?”[2]

So how can the slave escape the infamies of the soul when he is the one who pursues passions for it? Or how can one escape from chasing whims when he does not hold back from violations?

I heard Muhammad ibn Ahmad ibn Ḥamdan say: I heard Muhammad ibn Ishaq al-Thaqafi say: I heard Ibn Abi al-Dunya say, “One of the sages said, ‘Do not expect to sober up while you have an infamy. And do not expect salvation while you have a sin [against you].’”[3]

This condition is treated by what Sari al-Saqti said: [by] traveling the path of guidance, wholesome nourishment, and complete protection [from Allah].[4]

2 Comfort By The Form Of Repentance

Among the infamies of the soul is that it is relieved and comforted whenever it cries.

This condition is treated by making grief [*kamad*] accompany crying, so the soul does not apply itself to feeling comforted. This is achieved by the individual humbly crying at [the moment of] sorrow [*huzn*] – not crying from feeling sorrow, since whoever cries because of feeling sorrow finds comfort, while crying at the [moment of] sorrow increases one's grief [*kamad*] and sorrow [*huzn*].

3 Fearing Harm Where None Lies

Among the infamies of the soul is its attempts to detect danger from someone who does not possess it, expecting benefit from someone incapable of it, and worrying about his sustenance [*rizq*] while it has been guaranteed to him.

This condition is treated by returning to [having] sound faith in what Allah reports in His book: “If Allah afflicts you with a misfortune none can remove it but He, and if He desires any good for you none can keep back His favor” (Q10:107), and His saying, “There is nothing walking the earth but its sustenance depends on Allah” (Q11:6).

Al-Aḥnaf ibn Qays was asked: “What made you the leader of your people, seeing how you are not the eldest?” He replied, “I was never negligent with responsibilities. And I never went overboard in something of which I had been relieved.” And due to Allah Most High saying: “so worship Him and put your trust in Him” (Q11:123).”

This condition is rectified when one looks to the weakness and inability of people. Then the individual will know that everyone who is not self-sufficient [and depends on others] is incapable of fulfilling another’s needs, and whoever is incapable is not able to carry out the material means of others. He will then be delivered from this infamy and return to his Lord in full.

4 Unconsciously Slacking Off In Duties

Among the infamies of the soul is its slacking off in [religious] duties it used to perform. A greater infamy is when the individual is not concerned with his shortcomings and slacking off. Greater yet is when one is not even aware of his shortcomings and slacking off. And an even greater infamy is when one presumes he is thriving in spite of his shortcomings and slacking off.

This occurs from having little thanks during the occasions when the individual was successful in maintaining those [religious] duties. When his thanks grew little, he was removed from the station of plenty to the station of deficiency – and his deficiency was veiled to him so he then deemed the soul's vileness to be perfection. Allah Most High says, "Is he, the evil of whose deeds is made fair-seeming to him so that he deems it good [equal to one who is guided?]" (Q35:8), "[Those whose efforts have been wasted in the life of the world] while they thought they were doing good" (Q18:104), "[But they split their affair between them into groups,] each party rejoicing in what it has" (Q23:53), and "Thus unto every nation have We made their conduct seem fair" (Q6:108).

This infamy is removed by continually seeking refuge in Allah; adhering to making remembrance of Allah; reading His book [the Quran] and seeking out its meanings; venerating the sanctity of Muslims; and asking the friends of Allah [*awliya'*] to pray for him that he return to the first state – perhaps Allah Mighty and Sublime will bestow upon him a blessing by opening to him a path to serve and obey Him.

5 Not Feeling Delight In Ones Duties

Among the infamies of the soul is that it carries out religious duties while not finding delight therein. This is due to one's obedience being tainted with showing off, his lack of sincerity during obedience, or omitting one of the sunnas.

This condition is treated by demanding that the soul be sincere, by adhering to the sunnas in [one's] actions, and rectifying the initial stages of affairs so that their endings will be sound for him.

6 Expecting Good While Irritating Others

Among the infamies of the soul is that the individual expects good for himself by attending places where good things happen even though, if he did attend it, those present would lose hope and [consider] his presence an evil omen. One of the Forebears [*salaf*] was asked: "What is your expectation for those who stood [on ʻArafat]?" He replied, "I see people whom Allah would forgive if it were not for me being with them."[5] This is what the People of Awareness [*ahl al-yaqza*] assume about themselves.

This condition is treated by the individual knowing that Allah – even if He had forgiven one all his sins – has seen him commit mistakes and violations. He thus shies away from assuming good about himself and [instead] assumes the worst concerning himself. It is as al-Fudayl ibn Iyad said, "How shameful of you – even if you are pardoned!"[6] This was because he realized Allah's knowledge of and His looking to him.

7 Expecting Success Without Any Work

Among the infamies of the soul is that you will not bring your soul to life until you bring about its death. That is: You will not bring it to live for the Afterlife until you cause its death from this world. And you will not bring it to life through Allah until it is dead from delusions.

Yayha ibn Mu‘adh [al-Razi] said, “Whoever draws closer to Allah by annihilating his soul, Allah will protect him from his soul.”[7] This is [achieved] by denying the soul its lusts and compelling it to do what it dislikes.

The Prophet (may Allah bless him and give him peace) said, “Paradise is surrounded by [the pursuit of] dislikes; Hellfire is surrounded by temptations.”[8]

This condition is treated by staying up late at night [in worship], in addition to hunger, thirst, doing things contrary to the soul’s nature, and denying it its lusts. I heard Muhammad ibn Ibrahim ibn al-Fadl say: I heard Muhammad ibn al-Rumi say: I heard Yayha ibn Mu‘adh al-Razi say: “Hunger is food through which Allah strengthens the bodies of the trusting ones [*siddiqin*].”[9]

8 Truth And Worship Are Contrary To Its Nature

Among the infamies of the soul is that it never prefers the truth, and worship is contrary to its nature and disposition. Most of this is derived from pursuing caprice and chasing desires. Anything that has not been slaughtered with the knives of disciplining the soul [*mujahadat*] will not be brought to life. Allah Most High said to one group from the Children of Israel, “so turn in penitence to your Creator and slay yourselves” (Q2:54).

This condition is treated by removing the soul [from this world and dedicating it] to its Lord. Because of this, al-Khalil [Ibrahim] (peace be upon him) was ordered to sacrifice his son, and “Then, when they had both surrendered to Allah, and he had turned him down on his face” it was said to him, “You have fulfilled the vision,” and “We ransomed him with a tremendous sacrifice” (Q37:103, 105, 107).

Junayd said, “Allah has made affection unlawful to those with attachment [to this world].”[10]

The goal of the treatment is to completely remove the soul [from these attachments and to dedicate it solely] to its Lord.

I heard Muhammad ibn ‘Abd Allah al-Razi say: I heard Abu al-Qasim al-Basri in Baghdad say:

> Ibn Yazdāniyār was asked about a servant: “When he departs for his Lord on what basis should he set out?” He replied, “On [the basis] that he not return to where he departed, and that he safeguard his soul from noticing what he has absolved himself from.”

Then someone asked, “This is the ruling for one who departs from something that is present. But what about someone who departs from something that is absent?” He said, “The presence of sweetness in the future [through dedication to one’s Lord] in exchange for the bitterness of the past [and one’s dedication to fantasy and folly].”[11]

9 Preferring Vile Notions

Among the infamies of the soul is that it prefers vile, evil notions that order it to perform violations. This is from one's lack of vigilance [*muraqabah*] and lack of consistency in their remembrance of Allah.[12]

This condition is treated by resisting evil notions from the start so that they do not become ingrained. This is [achieved] by continual remembrance [of Allah], adhering to fear [of Him], and by knowing that Allah is aware of what is in your heart – just as created beings know what you make public. Hence you become shy from mending for creatures the place they view while you have not rectified the place the Real [Allah] views. The Prophet (may Allah bless him and give him peace) said: "Allah does not look to your forms nor to your actions; rather, He looks to your hearts."[13]

I heard Abū Bakr al-Rāzī say: I heard Abū al-Ḥasan al-ʿAlawī, the companion of Ibrāhīm al-Khawwāṣ, say: I heard Ibrāhīm al-Khawwāṣ (may Allah grant him His mercy) say:

> The beginning of sin is the evil notion. If its owner does not obviate it by disliking it, it will become resistance. If its owner does not obviate it by resisting it, it becomes whispering. If its owner does not correct it through discipline, from it will awaken lusts with [his] capriciousness, and it will obstruct one's mind, knowledge, and clear distinction.

This is how it was transmitted in [non-prophetic] traditions: That whims and lusts overwhelm knowledge, intellect, and clear distinction.[14]

10 Preoccupation With The Infamies of Others

Among the infamies of the soul is its being preoccupied with the infamies of others while being blind to its [own] infamies. ‹This comes from its arrogance, conceit, and heedlessness towards punishable deeds. And Allah Most High has said, “Woe to every scorner and mocker,” (Q104:1).›[15]

This condition is treated by the individual seeing the infamy of his soul, his own knowledge of his soul, and his awareness of its machinations. One treats it by journeying, dedicating oneself, and accompanying the righteous and following their commands. If one does not work at treating the infamies of his [own] soul, then at the very least he is to remain silent concerning the infamies of others, excuse them for their infamies, and cover them up – out of hope that through this, Allah will rectify his infamies. The Prophet (may Allah bless him and give him peace) said, “Whoever conceals his brother’s shame, Allah will conceal his shame.”[16] And the Prophet (may Allah bless him and give him peace) said, “Whoever pursues his Muslim brother’s shame, Allah seeks his shame and then compromises him – even if he were within the hollows of his house.”[17]

I heard Muḥammad ibn ʿAbd Allāh ibn Shādhān say: I heard Yazdān al-Madā’inī say, “I saw groups of people who possessed infamies, yet they remained silent concerning the infamies of others and so Allah veiled their infamies [from others] and removed their infamies. And I saw people that did not have infamies and then became occupied with the infamies of others, and so they came to have infamies[18] .”

11 Heedlessness And Negligence

The infamies of the soul include: heedlessness, negligence, persistence [in bad deeds], procrastination, expecting the impossible, and a false sense of immortality.

The treatment for these conditions is what I heard al-Ḥusayn ibn Yayḥā say: I heard Jaʿfar al-Khuldī say:

> Junayd was asked, “What is the path [one follows] to dedicating oneself to Allah?”
>
> He answered: “Through repentance that dissolves persistence [in a sin], fear that ends procrastination, hope that incites action, remembering Allah during all variety of times, and through enfeebling the soul by making [it see] death [as] near and false-hopes distant.”
>
> He was asked, “What means does the slave use to reach that?”
>
> He answered, “Through a lonely heart containing pure tawḥīd [sound belief in monotheism].”[19]

12 Self-Pity

Among the infamies of the soul is its worrying about and pitying itself.

This condition is treated by the individual seeing the grace of Allah Most High that is upon one at all times and circumstance, in order to remove him from pitying his soul. I heard Abū Bakr al-Rāzī say: I heard al-Wāsiṭī (may Allah grant him His mercy) say, “The thing closest to the disgust of Allah is having pity for [ruʾyah] the soul and its actions.”[20]

13 Preoccupation With Adorning The Outward

Among the infamies of the soul is being preoccupied with adorning outward things, feigning humility without being humble, and feigning servitude without presence [of heart].

This condition is treated by being occupied by protecting their heart so that the light of one's inward [reality] adorns his visible deeds, and thus be adorned without adornment, dignified without an entourage, and mighty without a tribe. Because of this, the Prophet (may Allah bless him and give him peace) said, "Whoever mends his heart, Allah will mend his public [deeds]."[21]

14 Seeking Compensation For Its Actions

Among the infamies of the soul is seeking compensation for its actions.

This condition is treated by the individual seeing his shortcomings in his deeds and his lack of sincerity. Indeed, the person who is astute about his actions turns away from compensations out of etiquette and piety, and knowing that what is appointed for him will come to him in this world and the next, and that nothing but sincerity can remove him from whatever is against him.

15 Lacking Delight In Obedience

Among the infamies of the soul is not finding delight in acts of obedience; this is from the heart's sickness and the soul's deception.[22]

This condition is treated by eating the lawful, continuously making remembrance [of Allah], serving the righteous and keeping close to them. During all of this, one beseeches Allah to bless one's heart with rectification by removing the manifold darkness of sicknesses, thus finding delight in acts of obedience.

16 Laziness

Among the infamies of the soul is laziness. It is the offspring of eating one's fill. When the soul is satiated it becomes strengthened, and when it is strengthened it takes its share. And when it takes its share it overpowers the heart and delivers it to its pleasures.

This condition is treated by inducing hunger, since when the soul is hungry it lacks pleasure. And when it lacks its pleasure it becomes weak. When the soul becomes weak, the heart [*qalb*] overpowers it. And when the heart overpowers the soul, the heart propels it to obey and removes laziness from it. Because of this the Prophet (may Allah bless him and give him peace) said, "The Children of Adam do not fill a a vessel worse than their stomachs. All a child of Adam needs is a few bites to keep his back straight. But if need be, [it should be] one third for food, one third for drink, and one third for him to breathe."[23]

17 Seeking Leadership

Among the infamies of the soul is seeking leadership through knowledge, taking pride in and boasting about knowledge, and competing in knowledge with others of his kind.

This condition is treated by the individual seeing Allah's grace upon him in making him a vessel for [knowledge of] His judgments, and seeing the deficiency of his thanks for the bounties of Allah Most High of knowledge and wisdom. [Part of its treatment is] adhering to modesty and broken-heartedness, having compassion toward people and sincerely advising them. It was narrated that the Prophet (may Allah bless him and give him peace) said, "Whoever seeks knowledge so he can contest with fools, vie with the scholars, or attract attention toward himself, occupies his seat in the Fire."[24]

Because of this, one of the Successors said, "Whoever increases in knowledge increases in fear,"[25] since Allah Most High said, "Only the learned among His servants fear Allah" (Q35:28).

A man called [out to] al-Shaʿbī, "O scholar!" He replied, "The scholar is the one who fears Allah[26] ."

18 Speaking Often

Among the infamies of the soul is talking too often. This is born from two things: seeking leadership and wanting people to see one's knowledge and eloquence, or not knowing what [punishable consequences] speaking brings him.

This condition is treated by the individual realizing that he is held accountable for what he says, that what he says is recorded against him and that he is held responsible for it. Allah Most High says, "Yet there are guardians watching over you, Noble recorders" (Q82:10-11), and He Most High said, "Each word he utters is noted by a vigilant guardian" (Q50:18).

The Prophet (may Allah bless him and give him peace) said, "Whoever believes in Allah and the Afterlife [should either] say something good or remain silent."[27] And the Messenger of Allah (may Allah bless him and give him peace) said, "Verily, utterances are the harbinger of catastrophe,"[28] and he (may Allah bless him and give him peace) said, "And are people thrown down on their nostrils in the Hellfire except by what their tongues reap?!"[29] and he (may Allah bless him and give him peace) said, "The speech of the Children of Adam is against him, not for him – unless it be commanding the good, forbidding evil, or remembrance of Allah."[30] This is taken from Allah Mighty and Majestic saying, "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people" (Q4:114).

19 Extravagant Praise And Censure

Among the infamies of the soul is that when it is pleased, it praises the one with whom it is pleased beyond the [proper] limits; and when it is angered it censures and exceeds the [proper] limits.

This condition is treated by disciplining the soul on candor and truthfulness until it does not transgress in praising whomever it is pleased with, and does not censure the one with whom it is angry. This is because most of this [excess] is from the lack of regard for orders and prohibitions. Allah Most High said, “Do not follow that of which you have no knowledge, for [man’s] eyes, ears and heart, each of these shall be questioned about this” (Q17:36). The Prophet (may Allah bless him and give him peace) said, “Toss dirt in the faces of those who praise excessively.”[31]

20 Discontentment With Allah’s Guidance

Among the infamies of the soul is that it seeks guidance from Allah Most High for its actions, and then becomes angry with what He chooses.

This condition is treated by the individual knowing that he knows the outward appearance of things while Allah knows what lies within and their reality. [And by him knowing] that the excellence of what Allah chose for him is better than what he chooses for himself since no slave chooses a circumstance for himself save that it is enfolded with tribulation. Hence, the individual realizes that he is planned and not a planner, and that his discontent with the One who Decrees does not change the decree. So he adheres to the way of accepting the decree of Allah and becomes comforted.

The Prophet (may Allah bless him and give him peace) said, “There is not a single person save that he has sustenance that will come to him. Whoever is satisfied with his sustenance is blessed in it and it suffices him. But whoever is not satisfied with it will not be blessed in it and it will not suffice him.”[32]

Among the Prophets (Dāwūd or another [peace be upon them all]) said, “O my Lord. Who is the most evil of your slaves?” He, Majestic is His Majesty, replied, “Whoever is not satisfied with My judgment.”[33]

21 Wishing For The Impossible

Among the infamies of the soul is often wishing for the impossible. Wishing for the impossible is resisting Allah Most High in His decree and [what He] destines.

The treatment for this condition is the individual knowing that he does not discern the consequence of his wishing: will it compel him toward good or evil, and towards what he agrees with or what angers him. When he ascertains the uncertain outcome of his wishing, it departs his soul and he returns to acceptance and surrender, and he finds comfort. Because of this, the Prophet (may Allah bless him and give him peace) said, “If one of you makes a wish: he must examine what he wishes for, since you know not which of your wishes is written for you,”[34] and he (may Allah bless him and give him peace) said, “Let not a single one of you wish for death from a harm that befalls him. One is to say: ‘O Allah, grant me life as long as living is better for me, and grant me death if death is better for me.’”[35]

22 Being Absorbed With Worldly Affairs

Among the infamies of the soul is that it loves being absorbed in the ways of the world and whatever people speak about.

This condition is treated by the individual being occupied with maintaining remembrance [of Allah] at all times so that it busies one from remembering this world and its folk, and [from] being absorbed with their occupations. And [it is treated by] one knowing that these are among the things that do not concern him and thus leaves them, since the Prophet (may Allah bless him and give him peace) said, “Among perfecting a person’s Islam is leaving that which does not concern him.”[36]

23 Showing Off Obedience

Among the infamies of the soul is showing its obedience, its love that people know about or see him being obedient, and their having the opinion that he is adorned with obedience.

This condition is treated by the individual knowing that he does not possess any benefit or harm to [other] people, and that he struggle in demanding sincerity from his soul in performing its deeds in order to bring an end to this infamy. Allah Most High says, “And they have been ordered no more than this: To worship Allah sincerely, being True [in faith]” (Q98:5).

The Prophet (may Allah bless him and give him peace) said, conveying from his Lord Mighty and Majestic, “Whoever performs any deed [wherein he] associates someone else with Me: I am free of it and it belongs to the one he associated with Me.”[37]

24 Avarice

Among the infamies of the soul is avarice.

This condition is treated by the individual knowing that his avarice enters him into this world, makes him forget the sweetness of worship, and enslaves him to [those who are themselves] slaves after Allah made him free from their enslavement. The Prophet (may Allah bless him and give him peace) sought protection and said, “I seek refuge in You from avarice that leads to [more] avarice, and from avarice for that which is not desirous”[38] – which is a [type of] avarice that Allah etched on the heart which urges one to be desirous of this world and to do little for the Afterlife.

It was related from one of the Forebears (may Allah be merciful with them) that he said, “Coveting is poverty that is present.”[39] An affluent person who covets is poor; and the poor, modest person is rich. Coveting is what breaks necks, humiliates (lit. “blackens faces”), and kills hearts.

[It is reported that] Allah Most High says, “I did not make one being subservient to another, except in making one subservient to his wishes. Had no one hoped for someone other than Me, I wouldn’t have given one being authority over another.”[40]

A poet said:

> (How) do you covet Layla yet you know that
> (it is) the coveted things that break men’s necks?![41]

As well as:

> I obeyed the things I coveted and they enslaved me

If only I had been satisfied, I would have been free.[42]

25 Greed For The World

Among the infamies of the soul is greed for prolonging its stay in this world and increasing [his share of] it.

This condition is treated by the individual knowing that this world is not a permanent abode for him and knowing that the abode of the next life is permanent. Someone who is rational works for his permanent abode, not for the stages of his journey. Indeed, the stages [of travel] come to an end while residency in [one's] destination endures, and so one works for where his destination lies. Allah Most High says, "Know that the life of this world is only play, and diversion, and adornment, and boasting among you, and rivalry in respect of wealth and children" (Q57:20). And [one works for the permanent abode] because Allah Most High says, "While the Hereafter is better and longer lasting" (Q87:17), and He Most High said, "The Hereafter is better for those who fear [Allah]" (Q6:35).

26 Approving Only Its Own Work

Among the infamies of the soul is that it considers its own bad deeds to be beautiful, and deems the actions of whoever disagrees with him to be ugly.

This condition is treated by impeaching the soul since the soul is the [thing which is] predisposed to evil, and [by] assuming the best concerning people because [final] outcomes are unknown.

27 Pity Towards The Soul

Among the infamies of the soul is taking pity on the soul and supporting whatever it advocates.[43]

This condition is treated by the individual turning away from the soul, and paying little attention to it. I heard my grandfather [Abū ʿAmr Ismāʿīl bin Nujayd] (may Allah grant him His mercy) say, “An individual who holds himself in high esteem places little importance in his religion [*dīn*].”[44]

28 Seeking Revenge

Among the infamies of the soul is that one seeks revenge, argues, and gets angry for its sake.

This condition is treated by the individual feeling enmity towards the soul and despising it, loving revenge for the sake of the religion, and having anger for perpetrating prohibitions. It was related that the Prophet (may Allah bless him and give him peace) never retaliated for his sake, but if the sanctity of Allah was violated he would retaliate for Allah – then he would retaliate for the sake of Allah.[45]

29 Concern That One Is Honored

Among the infamies of the soul is being occupied with rectifying the outward for [the sake of] onlookers, and its heedlessness of mending the inward, which is what Allah Mighty and Majestic watches [and is more deserving of rectification].

This condition is treated by the individual ascertaining that people honor him only to the extent that Allah has put in their hearts, and his knowing that the inward is where Allah watches – hence mending the inner is more proper than mending the outward which is where people look. Allah Most High says, “Allah is Watching over you” (Q4:1).

The Prophet (may Allah bless him and give him peace) said, “Allah does not look to your forms nor to your deeds. Rather, He looks to your hearts and your intentions.”[46]

30 Concern For Sustenance

Among the infamies of the soul is its concern for sustenance even though Allah has guaranteed it for the individual, and its lack of concern for the work that Allah has made obligatory for him that no one else can do for him.

This condition is treated by the individual knowing that Allah, the One who created him, has guaranteed for him sufficient sustenance, and said, “Allah is He Who created [you], then provided for you” (Q30:40). Just as one does not doubt His creation, one does not doubt His provision.

I heard Muḥammad ibn ʿAbd Allāh say: it is conveyed from Ḥātim al-Aṣamm that he said: “There is no morning except Satan says [to me]: ‘Today, what will you eat? What will you wear? Where will you sleep?’ I reply to him: ‘I will eat death, I will wear my burial shroud, I will sleep in the grave.’”[47]

31 Oft Sinning

Among the infamies of the soul is its sins and violations being so numerous that the heart becomes hard.

This condition is treated by seeking much forgiveness and repenting with every breath; perpetually fasting and praying at night; serving good people; sitting with the righteous; and attending assemblies of remembrance. A man complained to the Prophet (may Allah bless him and give him peace) about the hardness of his heart, and he (may Allah bless him and give him peace) replied, “Bring him near the assemblies of remembrance.”[48]

[In addition,] the Prophet (may Allah bless him and give him peace) said, “Indeed, I seek forgiveness from Allah seventy times during the day.”[49]

He (may Allah bless him and give him peace) said “When the servant sins, a black speck spots his heart. If he repents and seeks forgiveness from Allah, the speck departs. If he sins a second time, another speck spots his heart. [This happens] until his heart no longer enjoins the good and objects to the reprehensible.” After [saying] this, the Prophet (may Allah bless him and give him peace) read: “No! Their deeds have cast a veil over their hearts” (Q83:14).[50]

32 Grabbing Attention While Neglecting The Self

Among the infamies of the soul is its love for talking about people. [This includes] being absorbed in subtleties of knowledge in order to catch the hearts of the gullible, and using one's eloquent speech to turn people towards him [with their attention].

This condition is treated by one acting according to what one preaches, and that one preach to people via his deeds – not his words. It was related that Allah Glorious and Most High revealed to 'Isa ibn Maryam (peace be upon him), "When you want to preach to people, [first] preach to yourself. If you respond to your own preaching, then preach to others; and if not, be shy from Me."[51]

[It is related] that the Prophet (may Allah bless him and give him peace) said, "On my Night Journey I passed people whose lips were being sheared off with shears made of fire. I asked, 'O my brother Jibrīl. Who are they?' He replied, 'Those are the sermonizers from your community [*ummah*] [who] command people and forget themselves even though they read the Book.'"[52]

33 Joy, Happiness, And Demanding Comfort

Among the infamies of the soul is its happiness, joy, and demanding comfort. These are among the results of heedlessness.

This condition is treated by [the soul] waking up to what lies ahead [in the Afterlife]; knowing the individual's shortcomings in what He ordered and his pursuit of what is forbidden. [Its treatment includes] the soul knowing that this abode is his prison, and there is no happiness nor rest in a prison. The Prophet (may Allah bless him and give him peace) said, "This world is the believer's prison and the disbeliever's paradise,"[53] so it is necessary that one's life in this world be the life of the imprisoned, not the life of those seeking comfort. It is related from Dawud al-Ta'i that he said, "Brokenheartedness (lit. severing the heart's blood vessels) never ends for those who have knowledge of Allah [*'arif*]."

A man asked Bishr al-Ḥāfī, "Why is it that I see you sorrowful?" He replied, "Because things are demanded of me [to perform] and I have no excuse [for neglecting them]."

34 Following Caprice

Among the infamies of the soul is following its caprice, being content with whatever pleases it, and pursuing its desires.

This condition is treated by what Allah Most High ordered in His saying, “and curbed their souls’ passions” (Q79:40), and His saying, “The soul does indeed incite to evil” (Q12:53). It was related from Mudar al-Dari that he said: “Carving a mountain using your finger tips is easier than going against caprice when it has settled in the soul.”

35 Inclining Towards Fellowship

Among the infamies of the soul is its inclining towards fellowship with friends and keeping company with brothers.

This condition is treated by the individual knowing that companions depart and that fellowship has separations. It was related from the Prophet (may Allah bless him and give him peace) that Jibril (peace be upon him) said to him (may Allah bless him and give him peace), “Live as you wish, for you are dead. Love whomever you wish, for you will depart him. Do whatever you wish, for you are recompensed for it. Know that a Muslim’s nobility is his standing [in prayer] at night, and his strength is being self-sufficient [from other than Allah].”[54]

Abu al-Qasim al-Hakim said, “All friendship is enmity unless it is sincere. Accumulating wealth is grief, unless it is shared. Company causes confusion unless it treats [an affliction].”

36 Vigor In Obeying And Approving Of It

Among the infamies of the soul is its yearning to be obeyed and regarded as perfect.

This condition is treated by knowing that the soul's deeds – even if sincere – are defective and are not free from defects. The individual should know that he will never make the soul's actions sincere except by ceasing to regard its deeds as perfect.

37 Following Lusts

Among the infamies of the soul is that it reduces the self by following lusts, and if it is allowed to become set in doing this it reduces [acts of] obedience and conforming [to commands].

This condition is treated by denying the soul its desires, inducing it to perform what it dislikes, and contravening it in its demands – since this is what will remove from it its lusts. It was said to Abu Hafs, “What brings about rectifying the soul?” He said: “Contradicting it, since it is the location of every ruin.”[55]

38 Feeling Secure From Satan

Among the infamies of the soul is that it feels safe from Satan's plotting, seduction, and whispers.

This condition is treated by rectifying slave-hood according to its conditions, and beseeching Allah to bestow this upon him, since Allah Most High says, "Indeed, you [Satan] have no power over My slaves" (Q15:42).

39 Righteousness Without Sincerity

Among the infamies of the soul is feigning righteousness without demanding sincerity from the heart in the righteousness that it feigns.

This condition is treated by abandoning visible humility except to the degree of inward humiliation in one's heart and conscience, since the Prophet (may Allah bless him and give him peace) said, "Feigning [to have] something you have not been given is like wearing two false garments."[56]

40 Blindness of Allah’s Respite

Among the infamies of the soul is a lack of reflection on what the individual sees of Allah granting him respite for his sins.

This condition is treated by [having] perpetual fear. The individual should know that this respite is not from disregard, and that Allah Most High will interrogate him about this and will recompense him for it unless He grants him mercy. Reflection is for those who fear [Allah], because Allah Most High says, “In this there is a lesson for he who fears” (Q79:26).

Someone said:

> Her Maker’s respite deluded her
> Do not consider her respite as [Him] disregarding her!

41 Spreading Infamies Of Others

Among the infamies of the soul is its love to divulge the infamies of one's brothers and companions.

This condition is treated by the individual making himself an exemplar, and loving for people what he loves for himself. [It is] just as it was related from the Prophet (may Allah bless him and give him peace) that he said, "The Muslim is the one who desires for his brother that which he desires for himself," and [it was related] from him (may Allah bless him and give him peace) that he said, "Whoever veils the shame of his Muslim brother, Allah will veil his shame."[57]

42 Lack of Vigilance

Among the infamies of the soul is neglecting to demand more from one's self concerning one's actions and statements, and being content with what one's soul is doing.

This condition is treated by the individual demanding an increase in [the quality and then the quantity of] his actions and statements, and by following the Forebears.

'Ali ibn Abi Talib (may Allah be well pleased with him) said, "Whoever is not in excess is deficient."[58]

43 Denigration And Arrogance

Among the infamies of the soul is denigrating Muslims, deeming itself above them, and being arrogant towards them.

This condition is treated by returning to modesty, and believing in the sanctity of Muslims.[59]

Allah Most High said to His Prophet (may Allah bless him and give him peace), “So pardon them and ask forgiveness for them and consult with them in the conduct of [communal] affairs” (Q3:159). Know that arrogance is what put Iblis (accursed is he) in the state wherein he said, “I am better than him. You created me of fire while him you created of clay” (Q38:76).

The Prophet (may Allah bless him and give him peace) looked to the Kaʻba and said, “How great you are, and how great your sanctity! [But] believers have even greater sanctity with Allah than you! Indeed, Allah declared one thing from you sacrosanct, while He declared three things from the believers sacrosanct: his blood, his property, and his dignity.”[60]

44 Laziness And Disregard For The Law

Among the infamies of the soul is laziness and abstaining from orders.

This condition is treated by the individual knowing that he is ordered directly by Allah Most High, so the joy of this propels him to have vigor when executing orders. I also heard my grandfather Isma‘il ibn Nujayd (may Allah grant him His mercy) say, “Negligence towards orders is from a lack of knowledge of the Commander [al-Amir].”[61]

45 Donning The Garb Of The Righteous

Among the infamies of the soul is that it dresses itself in the garb of the righteous while performing the deeds of the immoral.

This condition is treated by abandoning external adornment until one rectifies the interior. [Its treatment includes that] when the individual dons the garb of a people, he strives to conform to their good characteristics and deeds – all or some of them. This is because it is related in the non-prophetic accounts [*khabar*]: “It is sufficient evil for a person that he shows people that he fears Allah while his heart is corrupt.”[62]

Abu ‘Uthman said, “External adornment while acting immorally produces persisting [in disobedience].”[63]

46 Squandering Time

Among the infamies of the soul is that it squanders its time being occupied with what is not the individual's concern. [This preoccupation] includes the affairs of this world and being engrossed in it with its people.

This condition is treated by the individual knowing that his time is the thing dearest to him. He occupies it with the dearest thing of all: remembrance of Allah, Mighty and Majestic; and constantly obeying Him, and demanding sincerity from his soul. [This is] since it was related from the Prophet (may Allah bless him and give him peace), "Leave that which causes you doubt for that which does not cause you doubt."[64] The Prophet (may Allah bless him and give him peace) said, "Part of a person perfecting his Islam is leaving that which does not concern him,"[65] and whoever leaves what does not concern him becomes occupied with that which is his concern.

Al-Husayn ibn Mansur [al-Hallaj] said, "Pay attention to your soul: if you do not occupy it, it will occupy you."[66]

47 Anger

Among the infamies of the soul is anger.

This condition is treated by inducing the soul to be content with the decree [of Allah], since anger is a burning ember from Satan. A man came to the Prophet (may Allah bless him and give him peace) and said, “Advise me.” He replied (may Allah bless him and give him peace), “Do not get angry.” The man repeated it a second and third time, and he replied (may Allah bless him and give him peace), “Do not get angry.”[67]

Anger takes the servant to the verge of destruction when it is not accompanied by restraint and prohibition from Allah Most High.

48 Lying

Among the infamies of the soul is lying.

This condition is treated by inducing the soul to tell the truth, and abandoning being occupied with people's contentment and hatred. The liar is propelled to lie out of seeking people's acceptance or adorning [oneself] for them in order to gain prestige with them. It was related that the Messenger of Allah (may Allah bless him and give him peace) said, "Truth guides to piety, and piety guides to Paradise; lying guides [to immorality, and immorality guides to] the fire."[68]

49 Stinginess And Miserliness

Among the infamies of the soul is stinginess and being miserly; both are products of loving this world.

This condition is treated by the individual knowing that this world is paltry and that it will cease to exist. [The individual must know that] its lawful is [a cause for being] accounted for, and its unlawful is [a cause for] torture. It was related from the Prophet (may Allah bless him and give him peace) that he said, “Love of this world is the root of every mistake.”[69]

Indeed, Allah Most High informed about this world, [saying:] that it is an illusory delight – so do not be miserly or stingy with it, strive to give freely of it, and do not retain any of it except the amount needed for one’s time.

The Prophet (may Allah bless him and give him peace) said, “O Bilal: Do not fear decrease from He [who is Lord] of the Throne.”[70]

50 Its Disposition For Fancies

Among the infamies of the soul is its disposition for fancies.

This condition is treated by the individual deeming [his] death near, and knowing that one of the Forebears said, “Allah does not want that anyone feels secure from Him in any circumstance, so be wary of Him in all circumstances.”

51 Being Deluded By False Praise

Among the infamies of the soul is being deluded by false praise.

This condition is treated by the individual not being deceived by the words of people – especially given the knowledge one possesses of his [own] soul, and since only he, not them, knows the truth of the matter – when their praise for him disagrees with what Allah Most High knows about him and what he knows about himself. Their praise for him with other than what Allah knows about him and what he himself knows about his soul will not save him from dishonor, so it does not delude him.

52 Avarice

Among the infamies of the soul is avarice.[71]

This condition is treated by the individual knowing that by his avarice he will not bring about an increase in the sustenance Allah has destined for him. It is just as Ibn Masʿūd related: that the Prophet (may Allah bless him and give him peace) said that Allah Most High says to the angel, "Write his sustenance, his time of death, deeds, and whether damned [in the Fire] or saved [in Paradise]."[72]

Allah Most High says, "My word cannot be changed, nor am I unjust to My servants" (Q50:29).

53 Envy

Among the infamies of the soul is envy.

This condition is treated by knowing that the envier is an enemy of the blessing of Allah,[73] and that the Prophet (may Allah bless him and give him peace) said, “Do not envy one another, do not have enmity towards one another; be – O servants of Allah – brothers [to one another].”[74]

Know that envy causes the envier to have little compassion for Muslims.

54 Persisting In A Sin While Fancying Mercy

Among the infamies of the soul is persisting in committing a sin while fancying forgiveness and expecting mercy.

This condition is treated by one knowing that Allah has made His forgiveness obligatory for those who do not persist in a sin [in the verse] where He says, “and who will not knowingly persist [in misdeeds]” (Q3:135). Abu al-Hafs said, “Persisting in committing a sin is from being heedless of the power of Allah Most High.”

[Its treatment includes] that one knows that Allah Most High has made mercy obligatory for the righteous since He said, “Surely, the mercy of Allah is near to those who act with excellence” (Q7:56). And He made forgiveness obligatory for the repentant when He said, “ask forgiveness of your Lord, then repent to Him” (Q11:52).

55 Unwillingly Performing Acts Of Obedience

Among the infamies of the soul is not voluntarily responding to acts of obedience.

This condition is treated by hunger, thirst, traveling, and inducing the soul to do what it dislikes. I heard Mansur ibn ‘Abd Allah say: I heard my paternal uncle from Bistam say: I heard my father say:

> A man asked my father Abu Yazid [al-Bistami] may Allah sanctify his soul, “What is the most difficult thing you encountered on the path to Allah?” He replied, “It cannot be described!”
>
> Then the man asked, “What is the most insignificant thing you encountered on the path to Allah?” He replied, “It cannot be described.”
>
> He then asked, “What is the most difficult thing you encountered from your soul during the path to Allah?” He said, “It cannot be described!”
>
> He asked, “What is the most insignificant thing you encountered from your soul during the path to Allah?” He said, “As for this, yes: I called my soul to one of the various acts of obedience and it did not respond to me voluntarily. And so I forbade it [the self] water for one year.”[75]

56 Avarice And Being Tightfisted

Among the infamies of the soul is its avarice through saving and being tightfisted [from others].

This condition is treated by the individual knowing that the soul is not safe from his life ending and that his death is near. Thus, one saves only to the extent he is certain to live and withholds only as long as he will be alive. Saving for someone who cannot secure even a single breath is delusion, and withholding from others in spite of the ensuing consequences is ignorance. This is especially so, considering that it is related from the Prophet (may Allah bless him and give him peace) that he said, “To which of you is the property of your inheritors more beloved to you than your property?” They replied, “There is no one among us except his property is more beloved to him than the property of his inheritors.” And he said, “Your property is what precedes you and the property of your inheritors is what remains after you.”[76]

57 Accompanying The Rebellious

Among the infamies of the soul is its accompanying those who diverge from, and rebel against, the truth.

This condition is treated by returning to accompanying those who conform to Allah [*al-Haqq*] and those advancing towards Allah [*al-Haqq*]. The Prophet (may Allah bless him and give him peace) said, “Whoever resembles a people is one of them.”[77] And he (may Allah bless him and give him peace) said, “Whoever increases a people’s ranks is one of them.”[78]

One of the Forebears said, “Accompanying evil people leads to assuming evil in those who are good.”[79] [Another] said, “When hearts grow distant from Allah Most High, they detest those who uphold the rights of Allah Most High.”[80]

58 Heedlessness

Among the infamies of the soul is heedlessness.

This condition is treated by the individual knowing that [Allah] is not heedless of him, since Allah Most High says, “Your Lord is not unaware of what you do” (Q11:123). [Its treatment includes] knowing that he is held accountable for notions and aspirations. Whoever realizes this becomes vigilant of his time and attentive to his states; this will remove heedlessness from him.

59 Idleness By Feigning Reliance On Allah

Among the infamies of the soul is forsaking [or] desisting the pursuit of [one's means of] livelihood, in order to show people that he desisted out of reliance [in Allah], and then expecting sustenance and becoming angry when sustenance does not come to him.

This condition is treated by the individual adhering to pursuing his means of livelihood – because of what was related from the Prophet (may Allah bless him and give him peace) that he said, "The most wholesome thing a man eats is from his [own] work."[81] [And it is treated by] him visibly pursuing a livelihood while inwardly relying upon Allah, this way he appears to pursue a livelihood with people while actually relying upon Allah. This is a level [reserved] for men and the path of the sincere.

60 Departing Knowledge For Feigned Achievements

Among the infamies of the soul is fleeing from what manifest knowledge makes obligatory upon him, to claims [of accomplishment] and [inward] states.

This condition is treated by adhering to knowledge, since Allah Most High says, “if you have a dispute concerning any matter, refer it to Allah and the Messenger” (Q4:59), and He said, “O you who believe! Obey Allah and obey the Messenger and those of you who are in authority” (Q4:59). The Prophet (may Allah bless him and give him peace) said, “Seek knowledge, even in China,”[82] and he (may Allah bless him and give him peace) said, “Seeking knowledge is obligatory for every male and female Muslim.”[83]

61 Pride In What It Gives

Among the infamies of the soul is that it aggrandizes what it gives and expends, and reproaches its recipient.

This condition is treated by the individual knowing that he [merely] delivers to others their [appointed] sustenance. In reality the sustainer and the giver is Allah, and the individual is a means between slaves and Allah. There is no pride in delivering a right to its rightful owner.

62 Showing Need While Having Enough

Among the infamies of the soul is displaying need while having enough.

This condition is treated by the individual feigning sufficiency even though one has [too] little. I heard my grandfather (may Allah grant him His mercy) say, “People used to enter *tasawwuf* as wealthy people, and become poor while [still] displaying wealth to people. In this time they enter *tasawwuf* as poor people, become wealthy, and then display poverty to people.”

63 Deeming Itself Superior

Among the infamies of the soul is seeing the individual's superiority over his peers.

This condition is treated by the individual's knowledge of his soul – and no one is more knowledgeable of it than he! – and assuming the best concerning his intimates. [One does this] in order to propel him to denigrating his soul and seeing the superiority of his brothers and intimates. However, it is not sound for the individual to do this until after looking at all people with the eye [that sees] superiority while looking at himself with the eye [that sees] inferiority. I heard my grandfather say: I heard Abu 'Abd Allah al-Sijzi say: "You have merit [*fadl*] as long as you do not see your [own] merit. When you see your [own] merit, you have none."[84]

64 Toiling For Its Happiness

Among the infamies of the soul is that the soul endures whatever brings it happiness.[85]

This condition is treated by knowing that Allah hates the exultant [overly joyful]. He Most High says, “Exult not; Allah loves not the exultant” (Q28:76).

Among the characteristics of the Prophet (may Allah bless him and give him peace) is that he was continually somber, constantly pondering. The Prophet (may Allah bless him and give him peace) said, “Indeed Allah loves every somber heart.”[86]

Malik ibn Dinar said: “Indeed, when the heart is free of somberness it comes to ruin, just as a house comes to ruin when it is uninhabited.”[87]

65 Ignorance Of Its Creator’s Blessing

Among the infamies of the soul is that the individual is in a situation befitting gratitude towards Allah, while it assumes the individual is in a station of being patient.

This condition is treated by perceiving the blessings of Allah during all circumstances. I heard Sa‘id ibn ‘Abd Allah say: “I heard my paternal uncle say: I heard Abu ‘Uthman say: ‘People in their entirety are with Allah Most High in the station of gratitude, while they [falsely] assume that they are in the station of patience.’”[88]

66 Grasping At Dispensations

Among the infamies of the soul is reaching for a dispensation using questionable means.

This condition is treated by avoiding obscurities [and knowing] that they lead to doing the unlawful. Do you not see that the Prophet (may Allah bless him and give him peace) said [in] the hadith, “The lawful is clear and the unlawful is clear. Between them lie obscurities; whoever avoids them keeps his religion and reputation safe, and whoever falls into them has fallen into the Fire. It is like the shepherd who [herds] around the sanctuary and being on the verge of trespassing. Indeed, every king has a sanctuary, and the sanctuary of Allah is His prohibitions.”[89]

67 Disregarding Lapses

Among the infamies of the soul is that it [causes him to] disregard himself when he stumbles, makes a mistake, or the like.

This condition is treated by the individual making amends for the lapse by seeking pardon and quickly repenting so that the soul does not get accustomed to mistakes and the like. I heard ‘Abd Allah ibn Muhammad al-Razi say: I heard Abu ‘Uthman say, “The tribulation of novices [*murid*] in general is their disregarding a mistake or offense that happens for them, and forsaking to treat it during its time until the soul becomes accustomed to this and it slips from [the first rank in the path:] the rank of seeking [*irada*].”[90]

68 Being Deceived By Miracles

Among the infamies of the soul is being deceived by [evidentiary] miracles.

This condition is treated by the individual knowing that most miracles are deceptions and lures. Allah Most High says, “[And those who deny Our signs] We shall lead them on from whence they know not” (Q7:182).

One of the Forebears said, “Miracles and [divine] assistance are the subtlest things through which the friends of Allah [*awliya’*] are duped.”[91]

69 Sitting With The Rich

Among the infamies of the soul is its love for sitting with the rich, inclining towards them, running towards them, and honoring them.

This condition is treated by the individual sitting with the poor, knowing that nothing [the rich] possess will reach him except the portion Allah has decreed for him, and so he ceases expecting [something] from them. This causes his love for and inclination towards them to cease. And [its treatment is] that one knows that Allah reproached His Prophet (may Allah bless him and give him peace) about sitting with the poor: “As for him who feels he needs nothing, to him you attend. You are not to blame if he does not purify himself. But as for him who hastens to you, And is in fear [of Allah], You attend not to him” (Q80:5–10). After that the Prophet (may Allah bless him and give him peace) said, “[My] resurrection is [with] your resurrection, and [my] death is [with] your death,”[92] and he said to the poor, “I was ordered to make myself be patient with you.”[93]

He (may Allah bless him and give him peace) said, “O Allah! Bring me to life impoverished, bring me to death impoverished, and resurrect me with the ranks of the poor.”[94]

The Prophet (may Allah bless him and give him peace) said to ʿAlī (may Allah ennoble his countenance) and to others (may Allah be well pleased with them all), “It is incumbent upon you to love the poor and draw near to them.”[95]

Conclusion

In these sections, I have clarified some of the infamies of the soul. From them the rational person can infer what lies behind it, and whomever Allah has granted success and firmness can extricate [themselves] from the soul – in spite of [my] confirmation that it is not possible to completely encompass its infamies. How would that be possible, when the soul is disgraceful in all of its attributes and is not free from a single infamy?! And how is it possible to exhaustively enumerate the infamies of something all of which is an infamy. Indeed, Allah Most High has described the soul in that it is the one inclined towards evil![96] This aside, perhaps the slave can rectify some of the soul's infamies through these treatments, and thereby free himself from some of its infamies.

May Allah Most High grant us success in following the right way, and remove from us notions of heedlessness and lust. May He put us under His flank, custody, protection, and attention. Indeed, He is the one capable of this, the one who grants it, and who gives freely of His mercy and His grace. May the prayers of Allah be upon Muhammad, the Prophet, and upon his pure folk.

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Notes

1. Ibn ʿAdī al-Jurjānī, *Al-Kāmil fī duʿafāʾ al-rijāl*, 1:324–325 #40. Ibn al-Jawzī, *Al-ʿIlal al-mutanāhiyah*, 1293; al-Kanānī, *Tanzīh al-sharīʿah al-marfūʿah*, 2:393; al-Dhahabī, *Mīzān al-iʿtidāl*, 1:89–90; al-Daylamī, *Al-Firdaus bi-maʿthūr*, 7018; and al-Suyūṭī, *Al-Durr al-manthūr*, 1:117. All include a similar report, but without Abī Salamah. Their chains include Aḥmad ibn al-Ḥasan ibn Abān al-Miṣrī, who is said to have created and narrated forgeries.

2. There is a shorter version that ends with Ṣāliḥ saying, "A sheikh who is ignorant and a woman who is knowledgeable." Al-Sulamī, *Ṭabaqāt al-ṣūfiyyah*, 389; and al-Qushayrī, *Al-Risālat al-Qushayriyyah*, 2:425.

3. I have not located a source for this statement.
4. Al-Bayhaqī narrated it with a chain: Abū ʿAbd al-Raḥmān al-Sulamī reported, he said: I heard Muḥammad bin ʿAbd Allāh bin Shādhān say: I heard Bakr al-Ḥarbī say: I heard al-Sarī say: "Success is through three [things]: wholesome nourishment, complete protection, and the path of guidance." Al-Bayhaqī, *Al-Zuhd al-kabīr*, 935.
5. Abū Bakr al-Muzanī said this to his son while making Ḥajj. Al-Daynūrī, *Al-Mujālisah wa jawāhir al-ʿilm*, 2697; al-Bayhaqī, *Shuʿab al-īmān*, 7903; Abū Ḥātim al-Dāramī, *Rawḍat al-ʿuqalāʾ*, 60; Yaḥyā bin Maʿīn, *Tārīkh Ibn Maʿīn*, 4570; Ibn Rajab, *Laṭāʾif al-maʿārif*, 285.
6. Isḥāq bin Ibrāhīm al-Ṭabarī reported al-Fuḍayl said this at ʿArafāt while making Ḥajj. Al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 8:88; al-Bayhaqī, *Shuʿab al-īmān*, 3897; al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn*, 4:184; Ibn al-Jawzī, *Al-Tabṣirah*, 2:142; Ibn Rajab, *Laṭāʾif al-maʿārif*, 285; Ibn ʿAsākir, *Tārīkh Dimashq*,

48:421; al-Dhahabī, *Siyar aʿlām al-nubalāʾ*, 7:400, 8:432.
7. Al-Sulamī, *Ṭabaqāt al-sūfiyyah*, 79; al-Shaʿrānī, *Al-Ṭabaqāt al-kubrā*, 1:61.
8. Muslim, 2823; Al-Tirmidhī, 2559. The hadith indicates the nature of types of actions that enter one into Paradise or the Hellfire.
9. Attributed to ʿAbd Allāh al-Kharrāz, who passed away before 310AH: al-Khaṭīb al-Baghdādī, *Al-Zuhd wa al-raqāʾiq*, 105; al-Qushayrī, *Al-Risālah al-Qushayriyyah*, 1:105; al-Sulamī, *Ṭabaqāt al-ṣūfiyyah*, 223; al-Shaʿrānī, *Al-Ṭabaqāt al-kubrā*, 1:84. A similar and longer statement is attributed to Yaḥyā bin Muʿādh: Al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 10:67.
10. Al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 10:274; al-Ghazālī, *Iḥyā ʿulūm al-dīn*, 4:360.

11. Al-Qushayrī, *Al-Risālah al-Qushayriyyah*, 1:213.

12. This last sentence is from Aḥmad al-Zarrūq, *Urjūzat ʿUyūb al-nafs*, 44.
13. The text has "…nor to your actions…." Al-Bayhaqī reported that some groups of people repeated this often, even though its transmission was not established and it disagrees with the "…or your wealth…" which was transmitted via authentic chains. Al-Bayhaqī, *Al-Asmāʾ wa al-ṣifāt*, 1003; Muslim, 2564; Ibn Mājah, 4143.
14. Attributed to al-Ḥārith al-Muḥāsibī in Al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 10:88.
15. Aḥmad al-Zarrūq, *Urjūzat ʿUyūb al-nafs*, 46.
16. This particular wording: al-Dāraquṭnī, *Al-ʿIlal al-wāridah fī all-aḥādīth al-nabawiyyah*, 10:186–88. Very similar wording is found in Ibn Mājah, 2546.
17. Al-Tirmidhī, 2032.

18. Similar statements are attributed to others. It is attributed to Mālik bin Anas: ʿAbd Allāh al-Ḥamīdī, *Akhbār wa ashʿār*, 380–81; ʿAbd Allāh al-Ḥamīdī, *Al-Tadhkirah*, 380–81; Muḥammad Amīn bin Faḍl Allāh, *Khulāṣat al-athar fī aʿyān al-qarn al-ḥādī ʿasahr*, 4:195.
Attributed to Ibn ʿUmar: al-Daylamī, *Al-Firdaws bi maʿthūrat al-khiṭāb*, 4830.
Attributed to Abū Ḥātim al-Rāzī: al-Jurjānī, *Tārīkh Jurjān*, 252.

19. Al-Istānbūlī, *Rūḥ al-bayān*, 2:39, 9:457; Ibn ʿAjībah, *Al-Baḥr al-madīd*, 5:76.

20. Abū Bakr al-Rāzī reported that Abū al-ʿAbbās bin ʿAṭāʾ was asked this. Al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 10:303; al-Sulamī, *Al-Futuwwah*, 18; Ibn al-Jawzī, *Ṣifat al-ṣafwah*, 1:533.
21. This is reported as something that scholars would say or write to one another: Ibn Abī al-Dunyā, *Al-Ikhlāṣ wa al-niyyah*, 25; Ibn Taymiyyah, *Majmūʿ al-fatāwā*, 7:9–10; Ibn al-Mufliḥ, *Al-Ādāb al-sharʿiyyah*, 1:136.
22. See also #5.
23. Al-Tirmidhī, 2380 – well-rigorously authenticated; Ibn Mājah, 3349.
24. This report has multiple chains. The chain from Ḥudhayfa (may Allah be pleased with him): Ibn Mājah, 259. The chain from Kaʿb (may Allah be pleased with him): Al-Tirmidhī, 656. It is also included in al-Dārimī, 374. The hadith has supporting chains, see *Majmaʿ al-zawāʾid*, 1:183-84.
25. Ibn Qayyim al-Jawziyyah, *Ṭarīqat al-hijratayn*, 283; Abū Saʿīd al-Khādimī, 1:279; Ibn Rajab, *Faḍl ʿIlm al-Salaf*.
26. Al-ʿIrāqī, et al, *Takhrīj aḥādīth Iḥyāʾ ʿulūm al-dīn*, 1:215; Ibn Taymiyyah, *Al-Ḥasanah wa al-sayyiʾah*, 63; Ibn Taymiyyah, *Jāmiʿ al-masāʾil*, 1:131; Ibn Taymiyyah,

Majmūʿ al-fatāwā, 3:333, 7:539, 14:292, 16:179; Ibn al-Qayyim al-Jawziyyah, *Shifāʾ al-ʿalīl*, 172; Abū Saʿīd al-Khādimī, *Barīqah Mụhammadiyyah*, 2:210.
The statement was also attributed to others, including Sufyān al-Thawrī and al-Awzāʿī: al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 3:63; Ibn ʿAbd al-Barr, *Jāmiʿ bayān al-ʿilm wa faḍlihi*, 1:691, 1211; Yaḥyā bin Ḥussein al-Shajarī, *Tartīb al-amālī al-khumaysiyyah*, 308.
27. Al-Bukhārī, 6018; Muslim, 47 #74.
28. It is attributed to the Prophet (may Allah bless him and give him peace) in Abū Bakr al-Kalabādhī, *Baḥr al-fawāʾid*, 119; Abū ʿAbd Allāh al-Qaḍāʿī, *Musnad al-Shihāb*, 227, 228; al-Bayhaqī, *Shuʿab al-īmān*, 4597, 4598; Ibn Abī al-Dunyā, *Al-Ṣamt*, 286; Ibn Abī al-Dunyā, *Dhamm al-ghībah*, 150; Abū al-Shaykh al-Aṣbahānī, *Amthāl al-ḥadīth*, 50.
29. Ibn Jārūd al-Ṭayālisī, *Musnad Abī Dāwūd al-Ṭayālisī*, 561; Ibn Abī Shaybah, *Al-Muṣannaf*, 26498; Aḥmad bin Ḥanbal, *Al-Musnad*, 22063, 22068; al-Ḥārith al-Muḥasibī, *Ādāb al-nufūs*, 43.
30. ʿAbd al-Ḥamīd bin Ḥumayd, *Al-Muntakhab*, 1552; al-Tirmidhī, 2412 – *ḥasan gharīb*; Ibn Mājah, 3974.
31. Muslim, 3002 #68; al-Tirmidhī, 2393; Abū Dāwūd, 4804; al-ʿIrāqī, et al, *Takhrīj aḥādīth Iḥyāʾ ʿulūm al-dīn*, 2825.
32. I have not located a source for this statement.
33. Al-Diyār Bakrī, *Tārīkh al-khamīs fī aḥwāl anfus al-nafīs*, 1:18.
34. Aḥmad bin Ḥanbal, *Al-Musnad*, #8689; al-Bukhārī, *Al-Adab al-Mufrad*, 794; Ibn Abī al-Dunyā, *Al-Mutamannīn*, 151; Ibn ʿAdī al-Jurjānī, *Al-Kāmil fi ḍuʿafāʾ al-rijāl*, 6:77; al-Bayhaqī, *Shuʿab al-īmān*, 6889; Ibn Mufliḥ, *Al-Ādāb al-sharʿiyyah*, 2:96.
35. Al-Bukhārī, 5671; Muslim, 2680 #10.
36. Ibn Mājah, 3976; al-Tirmidhī, 2317-18.
37. Muslim, 2985 #46.

38. Al-Ṭabarānī, *Al-Duʿāʾ*, 1387; al-Ṭabarānī, *Musnad al-shāmiyyīn*, 1872; Ibn Abī al-Dunyā, *Al-Qināʿah wa al-taʿffuf*, 190; al-Haythamī, *Ghāyat al-maqṣad*, 4744; al-Ḥaythamī, *Majmaʿ al-zawāʾid*, 17181–82.
39. Al-Rūyānī, *Al-Musnad*, 1538; al-Ṭabarānī, *Al-Muʿjam al-awsaṭ*, 7753; Abū al-Shaykh al-Aṣbahānī, *Amthāl al-ḥadīth*, 226; al-Ḥākim, *Al-Mustadrak*, 4:362, §7928; al-ʿIrāqī, *Al-Mugnī ʿan ḥaml al-asfār*, 1392.
40. I have not located a source for this statement.

> 41. Al-Sulamī, *Ṭabaqāt al-ṣūfiyyah*, 231; Ibn Mulaqqin, *Ṭabaqāt al-awliyāʾ*, 385. A more-frequently mentioned version of the line is:

I coveted Layla that she return
Only coveted things break men's necks!
cf Ibn al-Fāris, *Maqāyīs al-lughghah*, 2:468.

> 42. Al-Ḥallāj is reported to have sung this when being killed. Ibn Taymiyyah, *Al-ʿUbūdiyyah*, 81; Ibn Taymiyyah, *Al-Fatāwā al-kubrā*, 5:179; Ibn Taymiyyah, *Majmūʿ al-fatāwā*, 10:181, 18:329; Ibn al-Mufliḥ, *Al-Ādāb al-sharʿiyyah*, 3:309; Ibn Kathīr, *Al-Bidāyah wa al-nihāyah*, 11:142; Ibn Khalikān, *Wafāyāt al-aʿyān*, 2:144; al-Dhahabī, *Siyar aʿlām al-nubalāʾ*, 14:346.

43. See #12.
44. Al-Bayhaqī, *Al-Zuhd al-kabīr*, 331, 733; al-Qushayrī, *Al-Risālah al-Qushayriyyah*, 1:217; al-Sulamī, *Ṭabaqāt al-ṣūfiyyah*, 340; al-Shaʿrānī, *Al-Ṭabaqāt al-kubrā*, 1:102–3.
45. Al-Bukhārī, 3560; Muslim, 2327 #77.
46. See also #9.
47. Al-Istānbūlī, *Rūḥ al-bayān*, 7:154; Al-Aṣbahānī, *Ḥilyat*

al-awliyāʾ, 10:49; Ibn al-Jawzī, *Ṣifat al-ṣafwah*, 2:340.
48. This is attributed to al-Ḥasan al-Baṣrī. Al-Kharāʾiṭī, *Iʿtilāl al-qulūb*, 53; Ibn Abī al-Dunyā, *Al-Riqqah wa al-bukāʾ*, 48; al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn*, 1:349; Ibn Rajab, *Laṭāʾif al-maʿārif*, 14.
49. Seventy times: al-Bayhaqī, *Shuʿab al-īmān*, 6623.
One hundred times: Muslim, 2702 #41.
50. With the exception of the part concerning enjoining the good and forbidding evil: Aḥmad bin Ḥanbal, *Al-Musnad*, §7952; Ibn Mājah, 4244; al-Ḥākim, *Al-Mustadrak*, 6; Ibn Abī al-Dunyā, *Al-Tawbah*, 198.
51. Al-Istānbūlī, *Rūḥ al-bayān*, 4:175, 4:494; al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 2:382; Ibn Abī al-Dunyā, *Al-Amr bi-l-maʿrūf wa al-nahī ʿan al-munkar*, 97; Shams al-Dīn Muḥammad al-Safīrī, *Al-Majālis al-waʿẓiyyah*, 2:141–42; Aḥmad bin Ḥanbal, *Al-Zuhd*, 300; al-Māwardī, *Adab al-dīn wa al-dunyā*, 33–34; al-Qushayrī, *Al-Risālah al-Qushayriyyah*, 2:369; al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn*, 1:63, 2:312, 2:330, 4:416; al-Shaʿrānī, *Al-Ṭabaqāt al-kubrā*, 1:98; Ibn Rajab, *Laṭāʾif al-maʿārif*, 18; al-Safārīnī, *Ghidhāʾ al-albāb*, 1:218.
52. Shams al-Dīn Muḥammad al-Safīrī, *Al-Majālis al-waʿẓiyyah*, 2:142.
53. Muslim, 2956 #1.
54. Ibn Jārūd al-Ṭayālisī, *Musnad Abī Dāwūd al-Ṭayālisī*, 1862; al-Ṭabarānī, *Al-Muʿjam al-awsaṭ*, 4278, 4845; al-Ḥākim, *Al-Mustadrak*, 7921; al-Bayhaqī, *Shuʿab al-īmān*, 10057–58.
55. I have not located a source for this statement.
56. Al-Bukhārī, 5219; Muslim, 2129 #126, 2130 #127.
57. See #13.
58. I cannot find it attributed to or through ʿAlī (may Allah be pleased with him). But I did find it attributed to the Prophet ﷺ: al-Sakhāwī, *Al-Maqāṣid al-ḥasanah*, 1080 –

who says the chain is weak; Abū Layth al-Samarqāndī, *Tanbīh al-ghāfilīn*, 592. And I also found it attributed to someone other than the Prophet (may Allah bless him and give him peace) in a dream: Ibn Abī al-Dunyā, *Al-Manāmāt*, 243; Mullā ʿAlī al-Qārī, *Al-Asrār al-marfūʿah*, 328.

59. One should believe that all human beings are owed a certain degree of honor by default. Perhaps the author's qualification is due to it being the most likely case for his audience.

60. Al-Bayhaqī, *Shuʿab al-īmān*, 6280. A slightly shorter version that does not specify there being three things (but still lists them) is in Ibn Mājah, 3932. An even shorter version that mentions only two things being sacrosanct is in al-Tirmidhī, 2032; and Ibn Ḥibbān, 5763.

61. Al-Istānbūlī, *Rūḥ al-bayān*, 10:29; al-Bayhaqī, *Al-Zuhd al-kabīr*, #755; al-Sulamī, *Ṭabaqāt al-ṣūfiyyah*, 341–41.

62. I have not located a source for this statement.

63. I have not located a source for this statement.

64. Al-Tirmidhī, 2518; al-Nasāʾī, 5711.

65. See also #22.

66. Ibn Taymiyyah, *Al-Ḥasanah wa al-sayyiʾah*, 95; Ibn Taymiyyah, *Majmūʿ al-fatāwā*, 14:335; al-Ghazālī, *Iḥyā ʿulūm al-dīn*, 4:75; al-Khaṭīb al-Baghdādī, *Tārīkh Baghdād*, 8:710; al-Dhahabī, *Tārīkh al-Islām*, 7:23; al-Dhahabī, *Siyar aʿlām al-nubalāʾ*, 11:213, 11:216, 14:345, 14:350; al-Shaʿrānī, *Al-Ṭabaqāt al-kubrā*, 1:93.

67. Al-Bukhārī, 6116.

68. Al-Bukhārī, 6094; Muslim, 2607 #103, 2607 #105.

69. Aḥmad bin Ḥanbal, *Al-Zuhd*, 475; al-Ḥārith al-Muḥasibī, *Adāb al-nufūs*, 136; Ibn Abī al-Dunyā, *Al-Zuhd*, 9, 33, 51, 497; Ibn Abī al-Dunyā, *Dhamm al-dunyā*, 9, 33, 416; al-Daynūrī, *Al-Mujālisah wa jawāhir al-ʿilm*, 985; al-Bayhaqī, *Shuʿab al-īmān*, 9974.

70. Aḥmad bin Ḥanbal, *Al-Zuhd*, 46, 403; al-Ṭabarānī, *Al-*

Muʿjam al-awsaṭ, 2572; al-Bayhaqī, *Shuʿab al-īmān*, 1283, 1393, 3067.
71. See also #24.
72. Al-Bukhārī, 3208; Muslim, 2643 #1.
73. cf al-Qushayrī, *Al-Risālat al-Qushayriyyah*, 73.
74. Al-Bukhārī, 6064-66, 6076; Muslim, 2559, 2563, 2564.

75. Al-Qushayrī, *Al-Risālah al-Qushayriyyah*, 1:58; Abū Saʿīd al-Khādimī, *Barīqah Muḥammadiyyah*, 2:38–39; Ibn Khalikān, *Wafayāt al-aʿyān*, 2:531; Ibn Mulaqqin, *Ṭabaqāt al-awliyāʾ*, 399.

76. Al-Bukhārī, 6442.
77. Abū Dāwūd, 4031.
78. Al-Māwardī, *Adab al-dīn wa al-dunyā*, 149; al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn*, 2:142.
79. Al-Sulamī, *Al-Waṣiyyah*, 43; al-Māwardī, *Adab al-dīn wa al-dunyā*, 168; al-Qushayrī, *Al-Risālah al-Qushayriyyah*, 2:460; Ibn al-Mufliḥ, *Al-Ādāb al-sharʿiyyah*, 1:49; Abū Saʿīd al-Khādimī, *Barīqah Muḥammadiyyah*, 3:96; 3:130.
80. Attributed to Dhū al-Nūn al-Miṣrī. Ibn ʿAsākir, *Tārīkh Dimashq*, 45:62; Ibn Mulaqqin, *Ṭabaqāt al-awliyāʾ*, 226–7.
81. Ibn Mājah, 2137; Abū Dāwūd, 3528; al-Nasāʾī, 4449, 4451–52.
82. Al-Bayhaqī, *Shuʿab al-īmān*, #1543 – all its various transmissions are weak.
83. Al-Suyūṭī, *Al-Durur al-muntathirah*, 283. Without "… and female Muslim": Ibn Mājah, 224.
84. Al-Sulamī, *Al-Futuwwah*, 74.
85. See also #33.
86. Ibn Abī al-Dunyā, *Al-Hamm wa al-ḥuzn*, 2; al-Kharāʾiṭī, *Iʿtilāl al-qulūb*, 7; al-Ṭabarānī, *Musnad al-shāmiyyīn*, 1480, 2012; Ibn ʿAdī al-Jurjānī, *Al-Kāmil fī duʿafāʾ al-rijāl*, 2:210;

al-Ḥākim, *Al-Mustadrak*, 7884.
87. Al-Kharāʾiṭī, *Iʿtilāl al-qulūb*, 1:18; *Al-Majālisah wa jawāhir al-ʿIlm*, 6:297; al-Aṣbahānī, *Ḥilyat al-awliyāʾ*, 2:360; al-Bayhaqī, *Shuʿab al-īmān*, 3:295, §1689; Ibn Abī al-Dunyā, *Al-Hamm wa al-ḥuzn*, 32, §8; *Al-Zuhd*, 259, §1870; *Rawḍat al-ʿUqalāʾ*, 28; al-Qushayrī, *Al-Risālah al-Qushayriyyah*, 1:267; Ibn al-Jawzī, *Ṣifat al-ṣafwah*, 2:167; Abū Saʿīd al-Khādimī, *Barīqah Muḥammadiyyah*, 3:98; Ibn ʿAsākir, *Tārīkh Dimashq*, 56:414–15; al-Dhahabī, *Tārīkh al-Islām*, 3:488; al-Dhahabī, *Siyar aʿlām al-nubalāʾ*, 5:363.
88. Attributed to Abū ʿUthmān al-Maghrebī. Al-Istānbūlī, *Rūḥ al-bayān*, 9:197–98.
89. Al-Bukhārī, 52, 2051; Muslim, 1599 #107.
90. Al-Bayhaqī, *Al-Zuhd al-kabīr*, 334.
91. I have not located a source for this statement.
92. Muslim, 1780 #84, #86; Ibn Ḥibbān, 4760.
93. "…with you": al-Ṭabarānī, *Al-Muʿjam al-ṣaghīr*, 1074. "…with them": Abū Dāwūd, 366; al-Ṭabarānī, *Al-Muʿjam al-awsaṭ*, 8866.
94. Al-Tirmidhī, 2352; Ibn Mājah, 4126.
95. Aḥmad bin Ḥanbal, *Al-Musnad*, 21415; Ibn Ḥibbān, 449.
96. Quran, 12:53.